1: Métraux--15 E-5 (1929) 1930 SF10 Chiriguano SF10

Plate I

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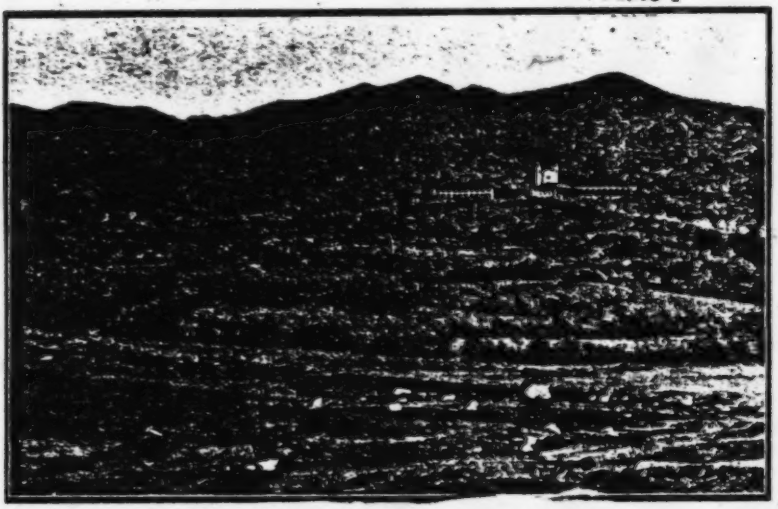

1. Panoramic view of the Franciscan mission of San Pascual de Boicovo (Huacaya Valley). (Photo by the Reverend Father Honorato Catinari)

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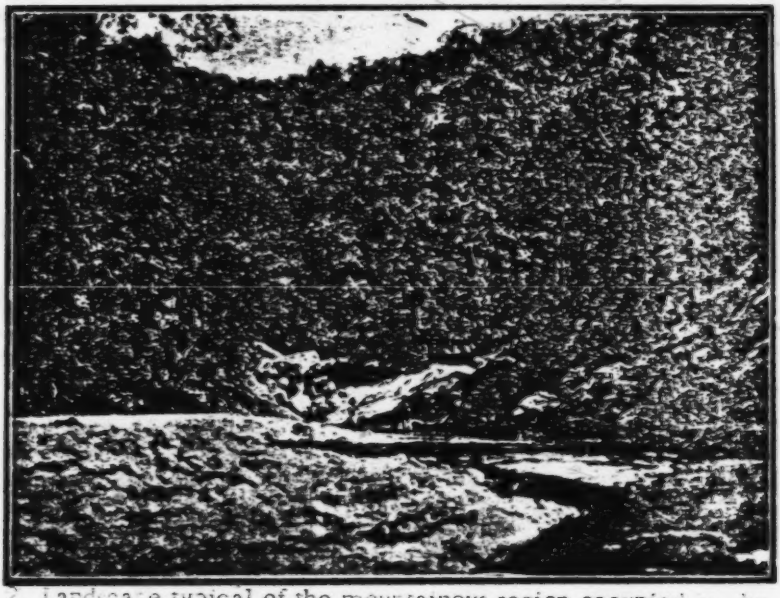

2. Landscape typical of the mountainous region occupied by the Chiriguano. View taken in a gorge in the neighborhood of the mission of San Pascual de Boicovo (Photo. by Reverend Father Honorato Catinari)

[127]

/363 cont./

234 To end up, one could still cite among Chiriguano food
262 the cheese they make in some villages. Each time they butcher they take care to keep the abomasus in order to make
[177] milk separate. Chiriguano cheeses are of the same quality as those of the half-breeds, who for once have taught something
[272] to our Indians. I shall add that I have never seen a Chiriguano drink milk.

312 The problem of water does not come up for the Chiriguano
● 133 as for the other Indians of the Chaco. Numerous rivers cross their territory, and several of them are large enough not to dry up even in the middle of the dry season. These watercourses form innumerable quebradas, gorges or valleys, which give its characteristic aspect to the country inhabited by our Indians.
[361] Sometimes villages are built near springs or small lakes, like the Ivu mission, which is provided with plenty of water.

312 When I crossed the Caipipendí valley, the river which occupies the bottom was nearly dry. The Indians had scooped out small wells about one meter in depth in the sand of its bed. They had surrounded them with slabs of stone to prevent any caving in and to preserve the water which accumulated in them from the heat of the sun. In this same valley, in a village situated on top of a hill, the Indians had dug a cistern four to five meters in diameter in which rain water had collected.

271 The Chiriguano have found a way to purify the muddy
312 water they often have to drink. They crush caraguatá leaves
824 between two stones, then steep them in the water, and all its impurities settle as a result of the action of the juice of this plant.

264 The Chiriguano do not eat at set times. They make a rather substantial breakfast very early in the morning and again take some food toward the middle of the day. In the evening
[562] about six o'clock they make a kind of dinner. Since the men are served first, then the women and children, it follows that the meals drag out in length. At any moment of the day one
[415] can see someone eating. The food /364/ is presented to each one in a calabash or terra-cotta bowl which each holds on his knees. They pick up the pieces with their fingers but imbibe liquids with a wooden spoon (Figs. 42 and 43). After eating, they wash their hands. I have seen some rinse out their mouths.

4: Nino

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p. 447	p. 448	p. 449
p. 450	p. 451	p. 452

Chart of Positions of End Map, (pp. 447-452).
/facing End Map/

/2 cont./

121 elegant or labored, natural or stilted, which can be observed in one book by a single author. But the fact is that I can only write it here, since only the Indians are able to smooth out the difficulties which naturally will arise in the course of these pages.

I am familiar with almost the entire region inhabited by the Chiriguano, with the exception of a few small areas, but this is of little importance, as much because they are not of historical importance as because I have obtained data about them which show them to be like the rest. It would even be easy to make a map of the region, but I am embarrassed to say that I am not competent to do this.

General View

● 133 The region which the Chiriguano Indians [illegible]upy today is composed of many little valleys /cañadas/ which run from north to south; they are separated by mountain ridges which vary in size, height, precipitous slopes, deep gorges, and incalculable depths. Its length is quite considerable, while its breadth is not over 180 kilometers. The mountains rise to 3,000 meters and more above sea level, but at that altitude there is no longer any vestige of forest, while at 1,200 meters the woods are exuberant.

In the midst of the valleys low hills cross in every direction, and there are some which from a distance look like larger hills or on their way to becoming such; others are completely isolated and quite small, but they attract the attention of the traveler because of their conical shape, like the traditional "Tunparepoti", located at the beginning of the [262] pampas of Yvu. There is no hill which does not make room upon its breast for a multitude of trees of every size and description, like a grove, and /3/ another multitude of vines like the bejuco and low-lying plants of the cactus family, which the Indian uses by eating their fruit, whose combined acridness and sweetness would make them please and be preferred by the most aristocratic lady of the city of Paris.

/3 cont./

133 The Indian makes full use of the valleys, laying out his
132 field with its own fence; his cow also grazes there, with her
311 calf running and playing across the level ground, and the wild animals live everywhere there, the dauntless foxes, the inoffensive anteaters, and the timid little deer /corzuelas/, while the monkeys seek the woods and the brambly, craggy ground of the hills to entertain themselves in raucous clamor, and the condors love to soar through the air to an extraordinary height, even considering that they launch themselves from the peaks of the highest hills.

133 While the ridges run from north to south, the course of the rivers is quite capricious; they run to the north, regress southward, direct themselves eastward, advance intrepidly westward, but the dominant course of them all as far as the pampas of the Gran Chaco is from west to east, overcoming every difficulty set in their way by the ridges, from which they leap with an extraordinary din, such as at the "Pirapo" (cataract of the fishes) or the waterfalls of the Pilcomayo and Parapiti rivers.

In the land of the Chiriguano, torrents and streams abound; more numerous are the rivulets which quickly lose their waters because within a few kilometers they run into endless sandy areas. If the hidden water should fail to appear occasionally in the ravines, which are small arroyos in origin, life here would be all but impossible, since places like Yvu, which without having a river or anything similar, possesses abundant and excel-
312 lent water, are numbered. The springs which appear in the beds
[157] of the torrents are of the greatest benefit in those places where there are no lakes or ponds, for the Indian, because of his laziness, is not capable of building artificial lakes for his water
[484] supply. In Itatiqui, for instance, not long ago there was a group of some 150 Chiriguano families; they could have made a lake in order to have such a necessity, but neither did they do it nor will they on their own initiative, and they go five kilometers to get it or at least there is the Chiriguano woman with her jug waiting for the forming of the drops which exude from the western slope, from which comes the name "Itatiqui," the stone that drips.

/3 cont./

133 [135] [132] The lakes are natural, but not permanent; they are many and large; in some the water is very good, but from others not even the cattle /4/ drink, because it contains so much saltpeter. They all receive water from the sky, which sometimes falls with great force and fills them at a single time. White Christians are now making artificial lakes, especially in the Gran Chaco and in the vicinity of Caipipendi.

271 824 When water is completely lacking, the Indian scratches the ground, looking for the root of the "sipoy," samolo, which is as large as a watermelon; he cuts it at the top, squeezes the pulp with his hand, it turns to water, and he drinks; thus the need is met, but when this drink is taken for a long period, it gives rise to sickness.

311 312 433 132 The land lends itself to farming and to cattle raising, but both industries diminish in those years when the beneficial action of the rains is scarce. Then the crops are lost, and the cattle die from lack of food and from the great amounts of water that they drink from the rivers and lakes on whose banks they stay through lack of energy; nonetheless this rarely happens throughout the region, which, because of embracing a wide area, in one place or another receives showers which renew nature.

Extent and Area

131 [161] [464] The Chiriguano tribe or race was extremely numerous and thus once took in an extraordinarily large area; traces of these Indians are found in the vicinity of Tarija, and they may be found beyond Santa Cruz, where even today Chiriguano men and women are in larger part those in domestic service with the genteel families. Toward the capital of the Republic the Indians still remember that their grandparents used to live in Tacopaya and even beyond, in Talisco, included in the same district. Then they extended toward the Bermejo River and, finally, eastward to within a few leagues of Carandaiti, where the arid zone, inhabited by the Toba and other savages, begins.

/5 cont./

311 in certain valleys that are narrow or not too wide there is
134 scarcely room for fields, because so many little ravines have been formed. Such is the valley of Huacaya Canton; if there lived in it today the multitude of Indians which formerly were there, it would be hard to find, because of the woods and the ravines, sufficient land in the tiny level places for all the fields of maize, French beans, and gourds which they value much for food and gifts; only for other elements would a little valley be very desirable, were it not all owned.

Hills or Mountains

● 133 Chiriguano territory, because it is very extensive, as has already been seen, is quite varied; from Talisco to Monteagudo and from Tarija to the salt flats of O'Connor Province in the city of Entrerios it is very mountainous and few are the places which extend far enough to form a level place of a few leagues. Although there are /6/ no very high hills, between the two hills which limit the valleys there is an infinity of low hills of all sizes in height, width, and length.

The pampas begin imperceptibly from Monteagudo in the west and from Aguairenta, where the Gran Chaco begins; said pampas from Monteagudo little by little grow larger or again become small as the ridges permit, until they reach the last cordillera, which is found to the east of the Mission of San Buenaventura de Yvu, at a distance of one league, behind which begin the immense plains of the Gran Chaco, where the horizon becomes lost.

The principal mountains are: Padilla, called through antonomasia "The Hill," because its configuration is the same one that is called "Curi" toward San Juan del Pirai (1).

1. The hill is different from the Curi, because the former is more an enormous rock which ends in the ranges of Limon.

At this point the road across the hill is very rough and long, but if it is rather long toward Padilla, it is, by contrast, as

/6 cont./

133 comfortable to go down as to go up, if an occasional short
[241] section be excepted. The hill of Padilla attracts the attention of
[361] all; there grow and ripen well both potatoes and maize, and the hill is sprinkled on both sides with houses of all sizes. From January to May the fields give it a quite picturesque and pleasing appearance as it rises some 2,340 meters above sea level, for which reason no doubt it is unforested with the trees which are found nearby growing exuberantly on the plain toward Monteagudo along the rivulet called Limón.

Next come the hills called Huacangui, Bartolo, and Cazaderos, the first two found on the right bank and the latter on the left bank of the Acero River, which touches the slopes of the last named; the three have no peculiarity, only that they are tree covered, rather high, and the road through
[136] them is very bad. Cazaderos Hill abounds in jaguars, and it is the same hill which must be crossed or climbed in order to go from San Juan del Piray to San Pablo de Huacareta; before one climbs this hill near San Juan, there is another small one called Ñañoloma, which attracts the attention of all because it is very narrow, low, and straight; it is a straight line which rises in the middle of the valley and continues without ending to the southeast; the Piray and Parapiti rivers wash the base of Ñañolama.

/7/ Monteagudo has a somewhat irregular plain, but it is not interrupted by hills until three leagues away, that is, at the Parapiti River in Matara, where there is another hill renowned only because it is a road and an extremely bad one. The Parapiti River bathes it at its base, and along the river itself the way is very boldly opened through the hard rock, forming a waterfall there; this same hill must be climbed to leave Ingre Canton, as well as Igüembe, where the passage is also quite rough.

133 From Matara to Ivu there are hills and rises of little im-
173 portance, if one makes an exception of the hills of Itiranti,
648 Saararenta, and Incahuasi, which last separates the province of Acero from that of Cordillera; on Incahuasi there are an infinite number of ruins of fortresses and houses, which, according to what they say and the name Incahuasi, "Inca's House," was an encampment of Quechua Indians, when, at the orders

/7 cont./

133 [173] [648] of one of their emperors, they tried to conquer all the Chiriguano, but they had to halt at the top of said hill without daring to go down to the pampas of Caraparicito, where they were awaited by all the Indians, allied with the Toba.

Cuevo, like all of the cantons of the frontier, is shut in by two ridges, that of Saararenta to the west and that of Aguaragüe to the east, the latter being the last one which is found; it is quite high, measuring 1,500 meters, and with it end the cordilleras in the east, giving way to the plains of the Bolivian Chaco.

From the peak of Aguaragüe the view is most delightful; to the right can be seen the picturesque panorama of Cuevo Canton with its hills, lakes, fields, forests, and stream, which, with its sand, looks like an immense ribbon of homespun twisting through the entire region, and to the left extend the immense plains, lost to view in the distance. From this peak can be seen the lakes and fields of Carandaiti, until the horizon is lost in the pampas inhabited by the savages.

The above-named ranges of the former and present territory of the Chiriguano continue to the north and south to Santa Cruz and Tarija and Argentina, assuming different names in each place, but they are ramifications of the renowned Andes. I have crossed the last one, Aguaragüe, to Santa Cruz, and it passes north of that city, as well as on the southwest toward Tarija and O'Connor Province, ending in Tartagal in the Argentine Republic.

/8/ Rivers and Lakes:

It can easily be understood that this immense area and extent of land, crossed from north to south by so many mountains of all heights and dimensions and by a great number of hills in every direction, would be furrowed with rivers, torrents, streams, brooks, and abundant springs, while in the Gran Chaco all of these disappear and natural and artificial lakes and ponds begin to appear.

/8 cont./

133 The rivers which bathe the Chiriguano region are four; the Pilcomayo, the Parapiti, the Grande or Guapay River, and the Acero. The Pilcomayo begins in the northwest of Potosí Department and crosses Chiriguano country in the southeast. Its water, sweet and clear up to the southern part of [135] Igüembe Canton, is somewhat salty in Huacaya and Villamontes, because to the southeast of Ibopeiti it receives as a tributary the Salado River with its rather abundant waters; these waters are quite salty, because they pass through the salt flats of O'Connor Province. Its bed is wide and shallow, but its flow is very abundant from December to April, because this is the rainy season. If in Villamontes the Germans or others open the great canal proposed by the Supreme Government, the navigation of this river up to the estuaries /esteros/ of the P. Patiño, even in small boats, will be made nearly impossible, because there will not be enough water for it.

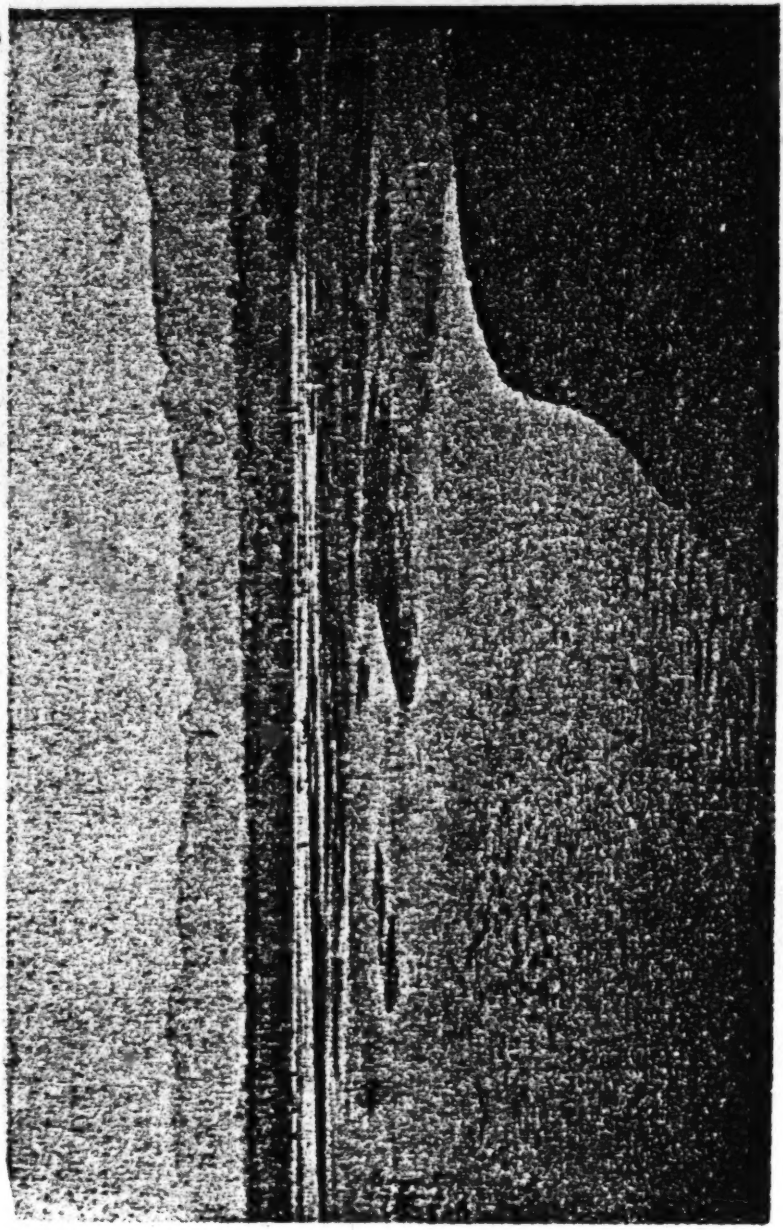
136 In the Pilcomayo fish are abundant: bagre, shad /sábalo/, and dorado; some of the latter are very large, up to a meter and a half in length. The first freshets of the rainy season wash up and kill many fish, leaving them stretched out on the ground on both banks or piling them up like stones or firewood. Then 226 the Chiriguano Indians, the Toba, and Mataco fill their houses, and dogs and crows come there by the thousands and stuff themselves, while the air is full of unbearable miasmas.

[221] The most satisfactory and safest season for fishing is from [251] the May cold until the end of July and in certain years up to the middle of August; then all the Indians are fishermen; they fish for themselves and for trading; they open the fish though [438] the middle vertically and dry it in the sun. If nobody goes [435] there to barter, they go off to sell it at 20 centavos apiece, but generally during the fishing season the tribes far from the rivers go to the banks of same, taking maize or parched meal and bringing back abundant fish. /Illustration appears here./

4: Nino--22 M-3 (1893-1911) 1912 SF10 Chiriguano SF10

/facing p. 9/

● 133



Parapiti River

/9/

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[133] The banks of the Pilcomayo are difficult for the opening of canals because they are quite high, but it must also be admitted that the Indians do not concern themselves with progress, are not ambitious like the whites who have settled on its banks; the latter also, because of being few, poor, and of limited means, almost all prefer to get rich with little work and little outlay of money, for which reason they devote themselves to raising cattle and hogs, which thrive without much care or expense.

133 The Parapiti is the second river named; it contains less water than the first and in Pomabamba, where it begins, it is very insignificant, but ten leagues farther, or after it has crossed Curi Ridge, it already begins to be respectable, and in front of the town of San Juan del Piray it appears as a ferocious beast ready to do battle with a weaker adversary, like the Armado River, whose waters it stops or makes recede, just as a lackey halts in the presence and at the sight of his master.

This river runs from west to east with few digressions as far as Mariqui in Parapiti Canton, whence it goes north and from its beginning it crosses the central part of Chiriguano country. In San Juan del Piray the river is some 12 leagues from the Pilcomayo; both rivers could easily be joined to make them one, for which there was once a project, but it would cause much harm to agriculture, especially in Cordillera Province, and the Pilcomayo would have the slight advantage of an increase in flow which would perhaps make it navigable from Villamontes to the Esteros.

In San Juan del Piray the Parapiti River receives as tributaries the Armado and the Piray rivers, and beyond San Pablo de Huacareta the waters of the river of Sauces and several others join it. Thus the Parapiti is a river of some consideration, and its bed is very dangerous at nearly every crossing because of the absolute lack of stone, especially from the Missions of San Antonio and San Francisco to Isoso Canton.

/9 cont./

133 [312] [231] At this point the river disappears completely from the month of June to December or January, forcing the farmers to make great excavations in its bed in order to be able to water their livestock; they have to go down to five meters in certain places. The course of the now dry river is easily seen, because in the season of great floods it leaves on the bank all the trash which it drags along and in its bed all the sand; the waters reappear to form the San Miguel River in the province of Velasco.

133 312 /10/ The benefit that agriculture and cattle raising draws from the Parapiti is indisputable; without it the existence of Parapiti and Isoso cantons would be almost impossible. All the wealth of both areas would disappear, there would be no livestock, sugar plantations, or rice fields as there are now on both banks, which lend themselves marvelously to the opening of canals and irrigating the sugar-cane fields which abound there. Nevertheless, the extraordinary floods of certain years do much damage, making plantations and their equipment disappear almost completely.

136 This river contains few fish; there are only bagre and shad and others of little value; the big dorados do not exist and there are only a few small ones in its tributary, the Piray River, but strangely they do not enter the Parapiti; at the confluence they go back. Below the San Francisco Mission the fish disappear, because the water diminishes until it almost all disappears near Mariqui.

24 31 312 In Isoso maize is planted in the month of June in order to harvest the crop before the beginning of the big floods which inundate it all, and during the rainy season they are content to sow frijoles, gourds, melons, and watermelon far from the riverbed, but fruit is not always produced, since the region is rather arid. The waters of this river are quite sweet, and this must be one reason why agriculture is very vigorous on its banks, as any traveler can see.

/10 cont./

• 133 The Guapay or Grande River is the third river that I mentioned. in Cordillera it is called Abapó and Guapay, or the Valiente River by the Chiriguano; it begins in Cochabamba Department, waters Arque Province, and crosses the northern part of the Chiriguano region, washing a part of Cordillera Province. It passes through Santa Cruz and mixes its waters with those of the Mamoré; its sweet and clear waters contain a great abundance of fish.

The banks of this river in Cordillera Province easily allow the opening of canals to make the adjacent lands fertile. There on the left bank, especially in Abapó and Cabezas, it seems that the river is inviting man to make use of its waters by irrigating great stretches of land. What wealth the Republic would have were a foreign colony to be established on the banks of this river! But as long as there is no method of transportation by the construction of railroads, all progress is impossible; it is impossible to think of colonies, /11/ because the immigrant neither comes on foot nor is he accustomed to eating only parched or stewed maize or squash with beans.

The Acero River is a tributary of the above. Its source is beyond Supachuy, and some four or five leagues from the town it is already a torrent; its waters operate many mill wheels, are clear and fresh, abound in fish, shad, bagre, dorado, and many others. The bed of the Acero is full of rocks, doubtless because it runs through rather rugged hills and hillocks; only in the rainy season is it dangerous to cross it, because then it is full of water and turbulent; at other times it can be crossed without the least concern.

In addition to these four main rivers there is another multitude of brooks and streams which contain abundant water, so long as they do not run far from the hills or do not fail to run between rocky slopes, but as soon as they arrive at sandy ground they are lost, and then, just in order to drink, it is necessary to make more or less deep excavations. In Acero Province in Ticucha Canton there is the rivulet called Taperilla which comes from far away and converts that district into a delight and makes it very productive; great plantations of all kinds of plants and productive crops could be made there.

/11 cont./

●133 From Igüembre Canton natural and artificial lakes begin to appear, the first ones end in Cuevo Canton and the later ones begin to appear from Buyuive, vice-Canton of Ñancaroinza, and continue through Caipipendi, Carandaiti, and Parapiti, on the right bank. Some of them may well dry up during the year, but if the rains are plentiful they will easily last until the new rainy season. The lakes are a great benefit in the arid zones, and without them there would be no life, since there is none where they are lacking; it is precisely through the lack of water that it is difficult to cross the plains of the Gran Chaco to get to Paraguay more quickly. A railroad from Santa Cruz to Isoso and from the east to Oriente in a straight line would avoid all difficulty; it would be 100 leagues through level, only slightly irregular terrain.

Climate

132
821 Without taking into consideration an occasional isolated exception, in the entire area or in most of it we can state as a general principle, through experience, that in the vast region inhabited by the Chiriguano race there are only two seasons of the year, called summer and /12/ winter, despite which they distinguish by name four seasons, "Aracu, Roi, Maentiha, Ipiroha," hot, cold, planting, and harvest, or summer, winter, spring, and fall.

132 The two seasons of which I speak are very marked: the summer by the abundance of rain, and the winter by drought. The first rains begin in the month of November or sometimes at the end of October, increase gradually and are frequent in the month of January, scarce in February, irregular in March, and generally stop in the month of April, or after Easter. The rains are preceded and accompanied by lightning and thunder, which fill one with fear, especially when there is added to them violent wind, and they end leaving in the air an incomparable freshness; rarely does rain fall calmly as in other parts of the world.

The rain is nearly always brought by the south wind, rarely by the others, and never or almost never by the north wind. In the area now inhabited by the Chiriguano snow is almost never seen; on rare occasions it falls in the highest

/13 cont./

132 atmosphere immediately cools down and there begins a cold wind whose chill is increased as it passes through the region of hail, and since the maize stalks are still tender they are easily stricken. The hail that falls is big, the earth is churned up, and it kills birds, sheep, goats, and other animals, if they are unable to hide in the bushes or under thick trees, but this does not happen often nor every year.

• [133] Earthquakes are most rare: I felt them twice during my stay in the region, in 1899 and 1909, but the wind is sometimes so strong that it seems to make the earth tremble; there is no doubt but that it tears up trees and strips them, ruins buildings, and dismantles tiled roofs. Foreigners in this [145] so hot and changeable climate soon age and turn gray, but the natives who are used to it from childhood, despite the vices of drinking and others to which they surrender, enjoy a relatively long and healthy life.

It can readily be understood from what has been said that here the seasons of the year follow a different order from that which is seen in the Old World. Despite the fact, then, that there are no more than two seasons, we always can and ought to consider the four, in order to follow the general rule of the universe which divides the year into four parts. Summer begins December 21, fall March 21, winter June 21, and spring September 21, but all of these come ahead of time, as anyone who has lived here can testify.

Fertility

133 182 311 312 361 The Aguaragüe range, which is found to the east and one league from the Mission of San Buenaventura de Yvu, is the last one in Chiriguano territory. Small towns and families of these Indians are scattered here and there are still found east of the said range some 15 leagues away, but beyond that /14/ there are none because the area is arid and dry. "igüi otini vae," as they say, and the Chiriguano accustomed to planting maize, beans, and gourds cannot live where there is a scarcity of rain for his crops and water for his daily bath.

133
139

Small grove of palmettos in front of the house of Mons Ichaso. -- Salinas.

Photo-Gelatine Co. Ltd. Oakland, Cal. Made in U.S.A.

4: Mino--109 M-3 (1890-1911) 1912 SF10 Chiriguano SF10

/73 cont./

194
169 They could have emigrated from their land of residence and followed the course of the Paraguay River on its right bank, arriving at Curumbá, and then across the salt flats of San José, coming to the places which they occupy today, but the stretch is longer, the water to be found is scarce, and over great stretches there is no trace of anything which /76/ might verify their emigration over this route, if indeed they would not have been attacked en route by the numerous nomads thereabouts.

[133] [34] It is necessary to conclude that they followed the banks of the Pilcomayo River: this rapid stream starts in the interior of the Bolivian Republic, crosses through the entire Chiriguano region, and empties into the Paraguay: its banks from near Azurduy up to Villa Montes is a straight line of more than 50 leagues, all populated by Indians who are clearly Chiriguano. From Villa Montes to Guachalla near the Estero del Padre Patiño there are Choroti and Tapiete, who, with slight differences, speak the Chiriguano language: this stretch has plenty of water, fish, and fruit and is shorter than the above-mentioned one. Dr. Campos followed the banks of this river in order to arrive in Paraguay: Colonel Rivas, the Frenchman Crevaux, and the Spaniard Ibarreta followed the Pilcomayo River on their expeditions: they failed not through a lack of food or water, but some because they felt sure of the goodness of the Indians, and others because they had a very small force with them. All of these circumstances clearly show that the Chiriguano must have come into Bolivia along the banks of the Pilcomayo; the tribes along the way could not have offered them much difficulty, because their number was extraordinary: hardship on the travel rations was so insignificant that it allowed them to fight with vigor and bravery, and finally their attitude was peaceful (1).

1. Colonel Rivas and the Frenchman Crevaux were killed by the Toba, and Ibarreta by other Indians.

/87 cont./

797 the climate is very healthy, but the lack of food is continual, and they must often eat the roots of the serpentine arum, or mangara, bitter and poisonous before it is cooked (2).

2. Flora Cruceña of R. Peña. The fire makes it lose the poisonous part, but not all of the bitterness.

The buildings are constructed on a level site located on a small rise. The panorama which runs from north to northeast is [133] extensive and pleasant; there in the distance can be seen the hills of Taremacua and the cordillera of Ururigua, through which Nature opened a gateway to give passage to the waters of the Parapiti River, which fearlessly and with great boldness hurls itself from a great height, forming by its imposing waterfall a lake of white foam, like a boll of wild cotton, and then following its rapid course through San Antonio, Mariqui, Cumbarúi, and Isoso, /88/ where it is completely lost. Still farther beyond, to [137] the north and northwest, in the midst of a thick forest of quebrachos, [133] thickets, and secular algarrobas, are seen the tops of the ranges of Salinas and Timboirenta and something of Incahuasi, and at a short distance from the town is seen a round hill called "Tunpa repoti," the Chiriguano history and meaning of which I am not ignorant, and in front of the mission house, at the distance of half a league, are the pampas of Curuyuqui located among algarrobas and other trees; up to here the panorama of Yvu is similar to that of green Umbria of the kingdom of Italy. The [137] picture is dismal to the west and south, because the heart is oppressed by a consideration of the sands of the desert, however, much the springs of the west suggest the ancient and capricious fountains of the temples of Arcadia. Nevertheless, in the rainy season the hills and the plains garb themselves with fresh grass and wild flowers, lending to the nearby horizon a pleasant and varied appearance. The town is located at 770 meters above sea level, and at 20° 44' 35" south latitude, and 65° 50' 7" longitude west of the meridian of Paris, according to what is recorded in the

4: Nino--447 M-3 (1893-1911) 1912 SF10 Chiriguano SF10

Map of the Gran Chaco

by Father Bernardino de Nino

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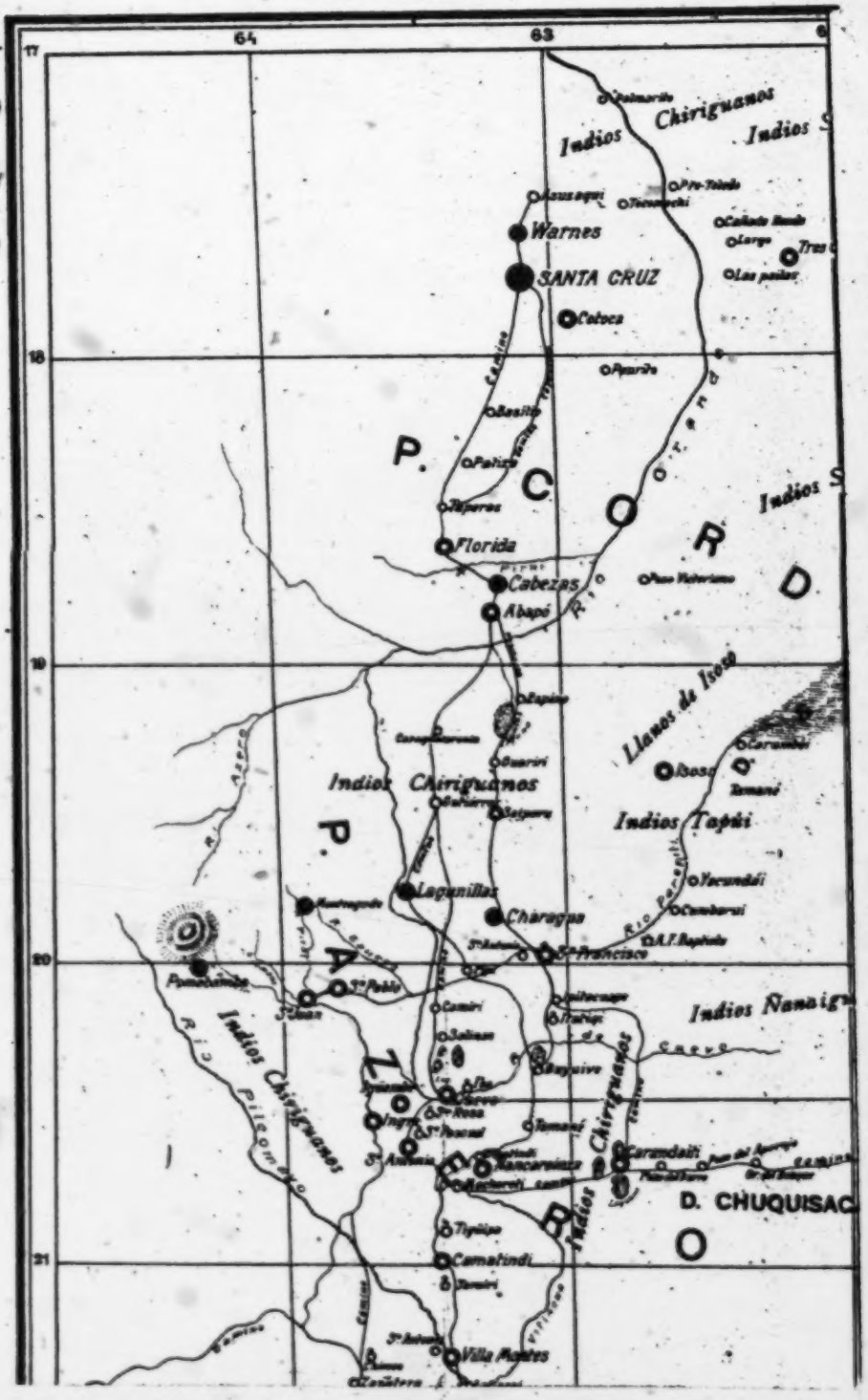

4: Nino--448 M-3 (1893-1911) 1912 SF10 Chiriguano SF10

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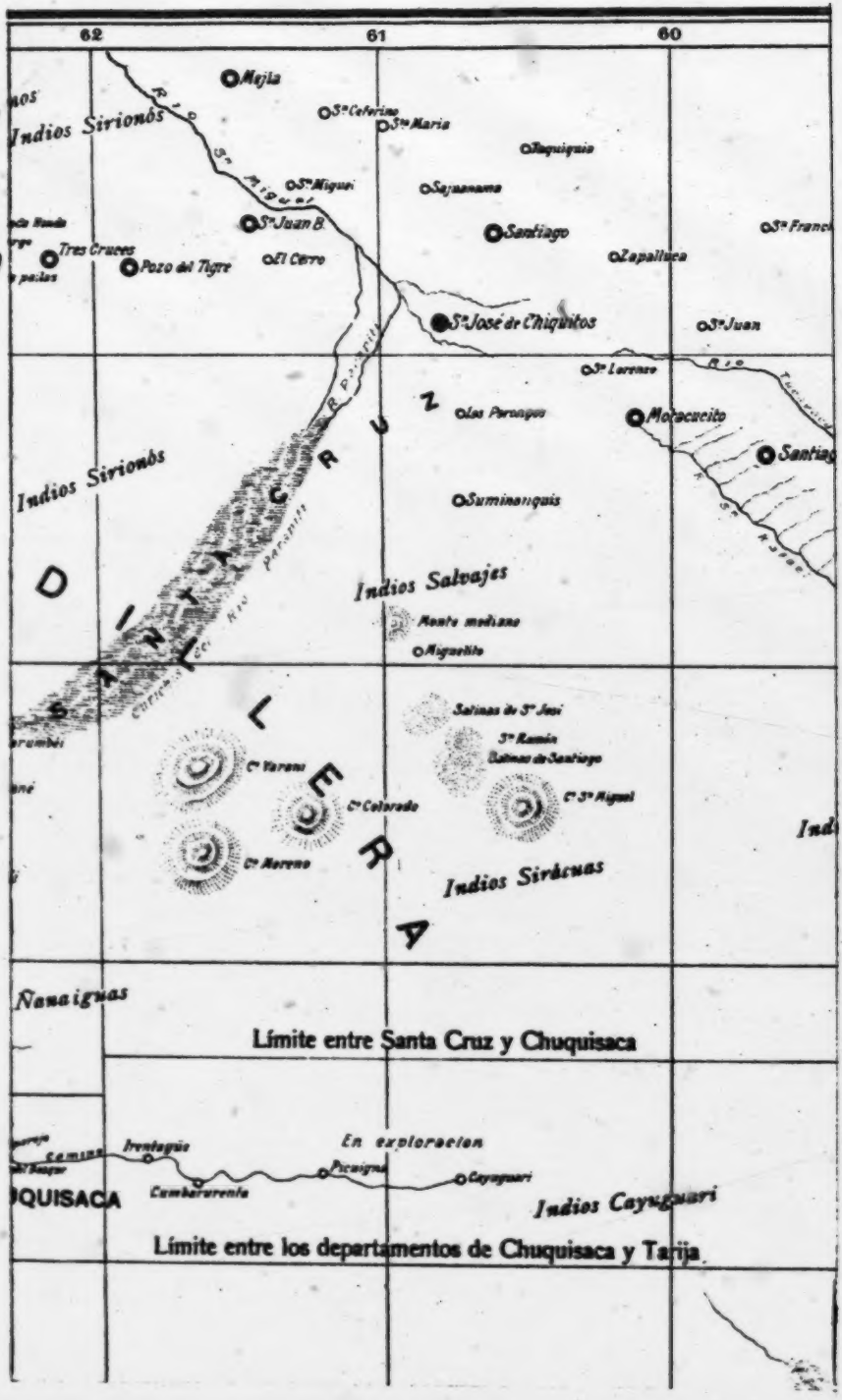

4: Nino--449 M-3 (1893-1911) 1912 SF10 Chiriguano SF10

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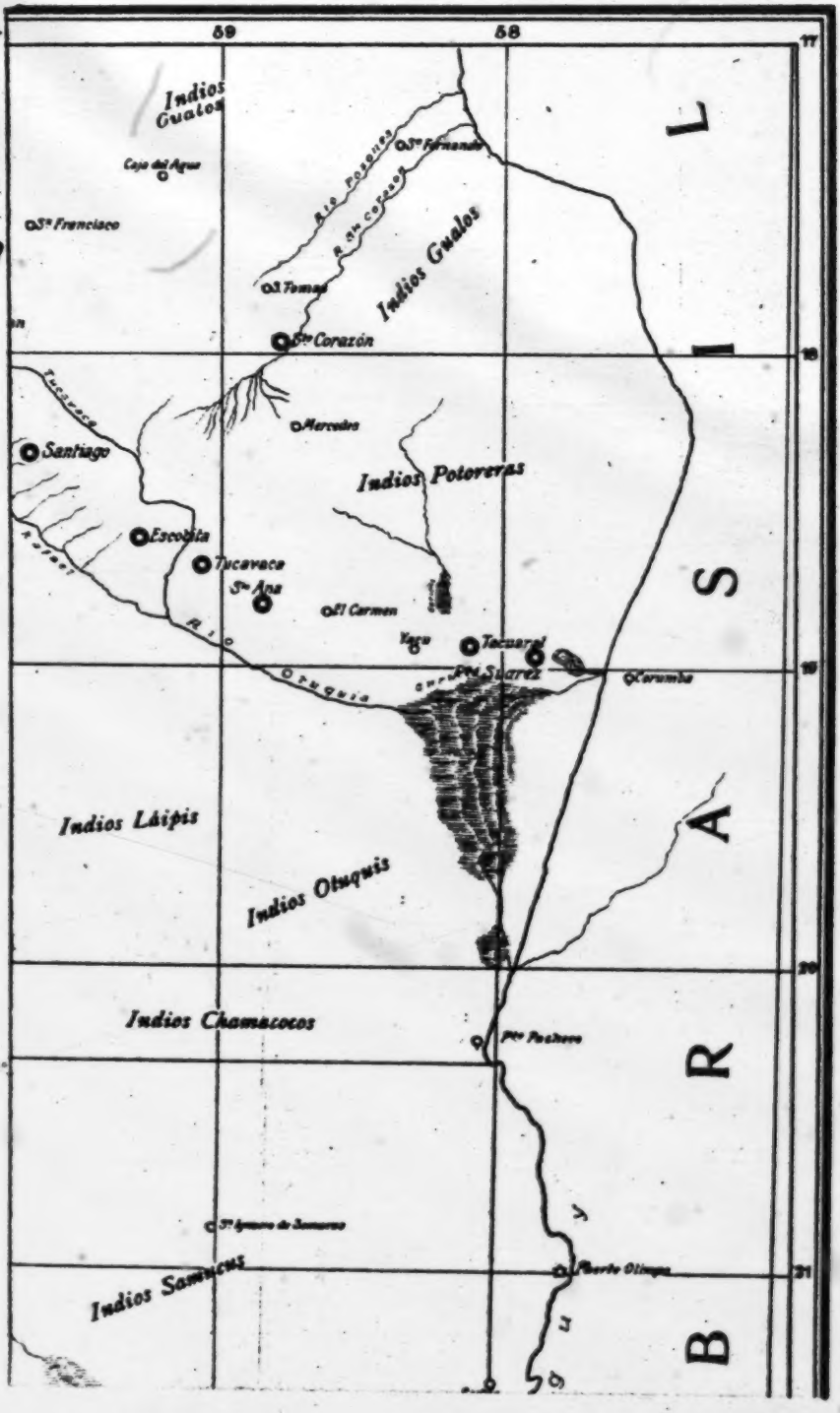

4: Nino--127 M-3 (1893-1911) 1912 SF10 Chiriguano SF10

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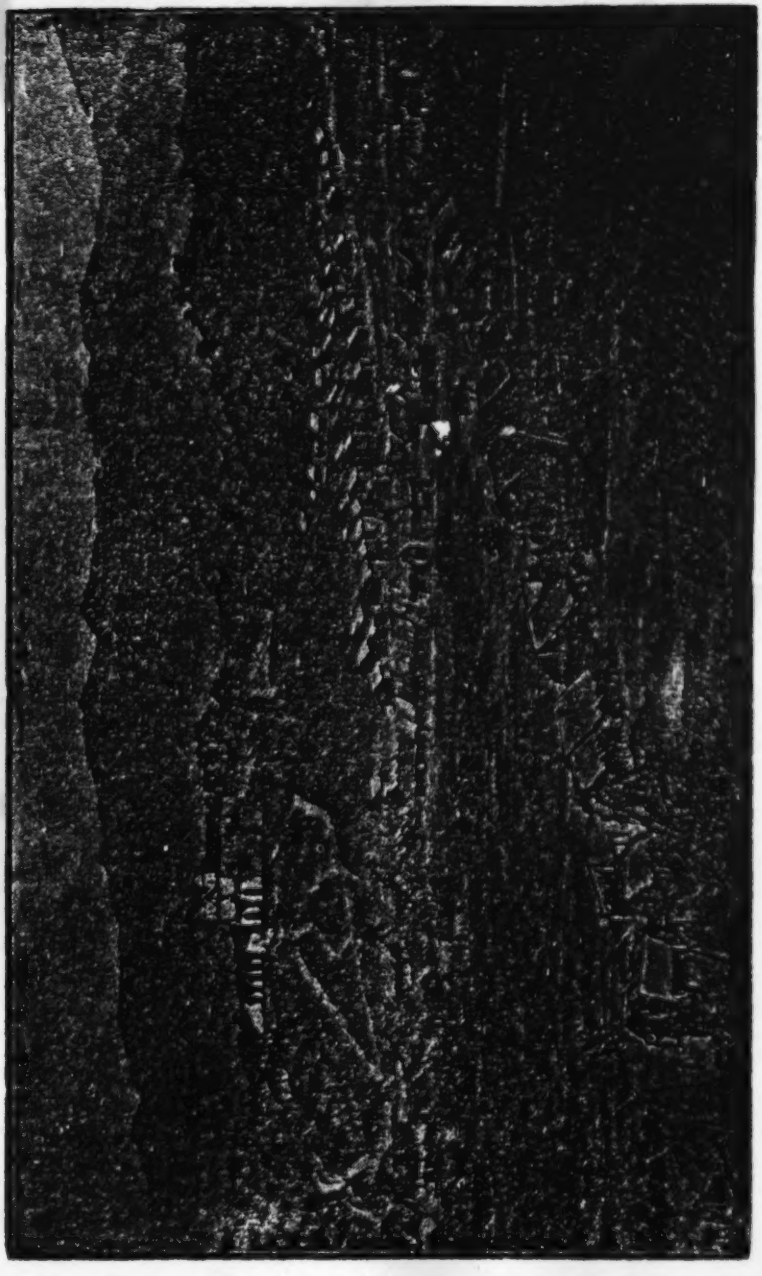

View of the Santa Rosa Mission

/101 cont./

361 799 1. Machareti. -- Father Jerónimo de la Peña was the first to enter Machareti, but, before he could begin any work, death intervened, and only after a century, that is, in the year 1869, could the Cross of Redemption be raised, around which began to gather the settlers dispersed by the war and the death of Captain Taruncunti, not very friendly to the missionaries.

[162] Before the mission had been founded for ten years, it numbered more than 3,000 souls, but today it is much smaller, [167] its inhabitants reaching 1,500. Emigration to the Republic [464] of Argentina is a real plague for this area, because the principal recruiters of Indians for work outside of Bolivian territory are there, and it is useless to cite laws, because there are clever interpreters; meanwhile all wail for workers.

361 [133] Machareti has a delightful and picturesque panorama; to the north and to the east the human eye cannot take in the immensity of the plains or the exuberance of the woods and the variety and caprice of the hills. The town is located on a great plain, but is now quite reduced; its buildings, atop a high hill which dominates everything; it has a beautiful church with painting and /102/ gildings, a mission house of two stories, two great halls, with their respective patios, for instruction, and a third one for the music school, and also other buildings for shops (1).

361 799 13

1. When the Machareti mission was founded, it cut off the retreat of the bellicose Huacayeños, who were coming into the Gran Chaco by the Chorro road, some 15 leagues from Huacaya and some 12 from Ivu; its altitude above sea level is 771 meters and it is located at 20° 49' 58" south latitude and 63° 3' 44" longitude west of the meridian of Greenwich.

/102 cont./

797 2. Tigüipa. -- This mission, dedicated to the universal Patron of the Church, the Patriarch St. Joseph, began its existence on May 20, 1872, the day when, for the first time, the Holy Sacrifice of the Mass was celebrated, and there was planted in its territory the Tree of Redemption; it is some 12 kilometers from Machareti, with quite a rough road.

361 797 [162] At present it has a population of 800 souls. The town, made up of both infidels and neophytes, is quite neat; the buildings are not very well arranged, and the ones which merit consideration are: its tall and beautiful church, broad and well-proportioned, with its magnificent choir, gilded altars, and well-turned railings; in addition, the beautiful mechanism of double trusses which support the roof. Its house is new, of a single story, and was begun in the month of August or July in the year 1910 and dedicated in March of this year; the other buildings neither follow any arrangement nor are of any worth, and lend to the whole a rather sad appearance, but once the renovation of both towns has been completed, the planned arrangement of the buildings for instruction and workshops will be made.

[133] Its panorama has nothing in particular: to the west, the last range of the Andes, to the north and south, some rather high hills rise at a short distance and obstruct the view for the curious observer, who, frustrated in his desire to see and observe, finds a slight relief to the east, where the horizon opens out and gladdens the heart; it seems to be the older sister of the San Pascuál de Boicovo Mission. The climate is in general healthy, in spite of the fact that the mission is located in a hollow, but the water, or the location of the place, dulls the understanding of its residents, according to what all the travelers note (2). /Illustration appears here./

[563] [464] [131] 2. In the years of abundance several nomadic tribes come to this mission and remain there serving the Chiriguano in exchange for food. Its elevation above sea level is 715 meters, and it is located at 20° 27' 18" south latitude and 62° 14' 44" longitude west of the meridian of Greenwich.

[text continues on p. 141]

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Chiriguano Town

4: Nino--305 M-3 (1893-1911) 1912 SF10 Chiriguano SF10

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Panorama of the S. Pascual Mission

/332 cont./

Music of the Mbapa Páure /omitted in the original source/	
Chiriguano carnival	361
Music of the Alleluia /omitted in the original source/	
Bows, arrows, etc.	368
Group of Choroti Indians	384
Choroti Indian houses	392
Girls' school of the San Pascual Mission	401
Schoolgirls at work (San Francisco del Parapiti)	410
Interior of the San Pascual Church	418
Group of Mataco Indians	422
Group of Toba Indians	430

/The corrections in the list on p. 333 have been made in the text of the translation. Page 333 continues with the following note concerning the end map./

101 102 103 131 133 361 797

Note: The map which is found at the end of the work contains the following errors: (1) the juntas of San Antonio should be of San Francisco; (2) the line which comes out of Cuevo toward the Azero River is not a river, but a dividing line between Santa Cruz and Sucre; (3) the missions of the Parapiti occupy the left bank of said river; (4) Ibo occupies the right bank of the Cuevo River; (5) the projected city of Manso should be near the bank of the Pilcomayo River.

4: Nino--450 M-3 (1893-1911) 1912 SF10 Chiriguano SF10

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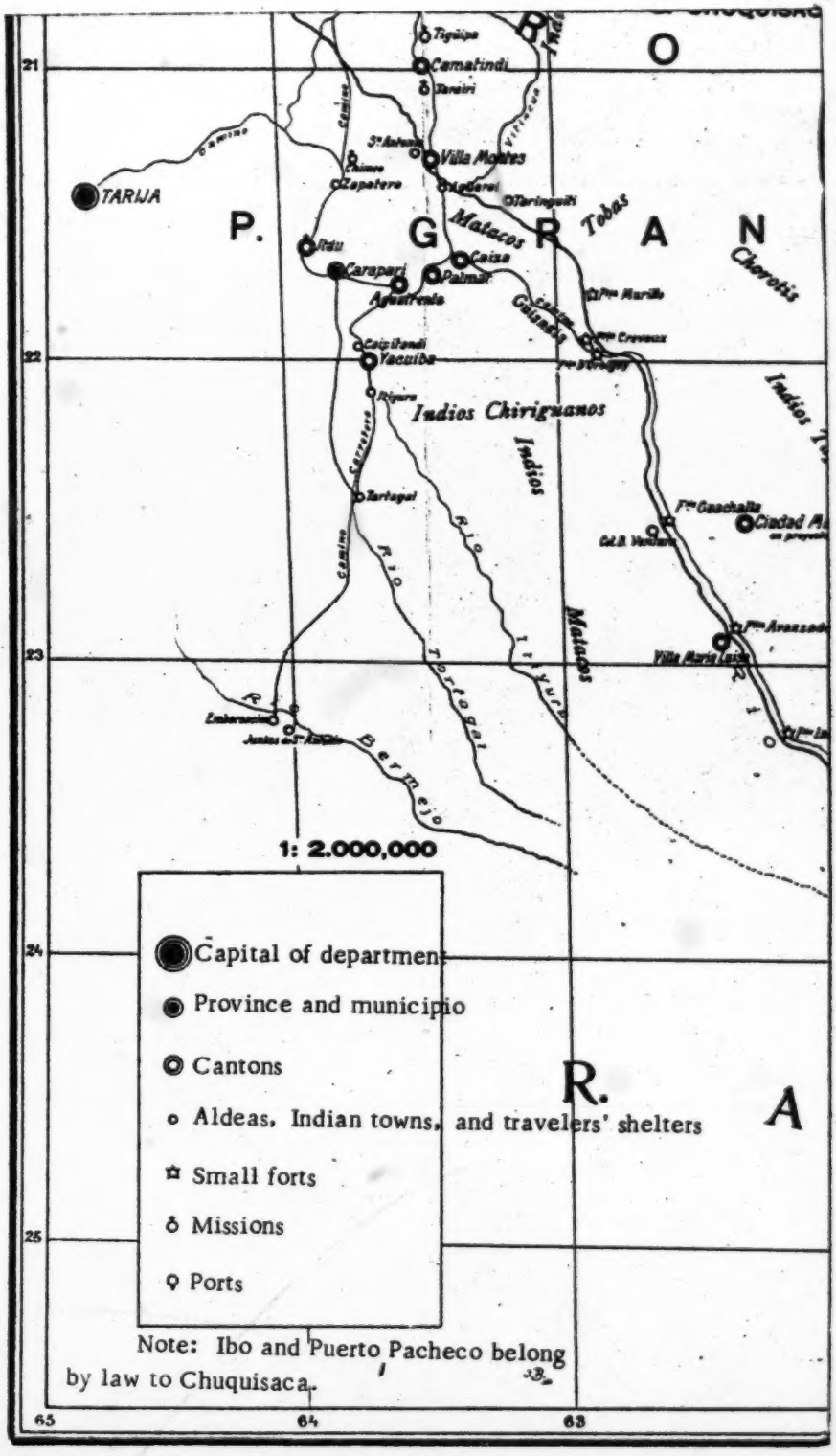

4: Nino--451 M-3 (1893-1911) 1912 SF10 Chiriguano SF10

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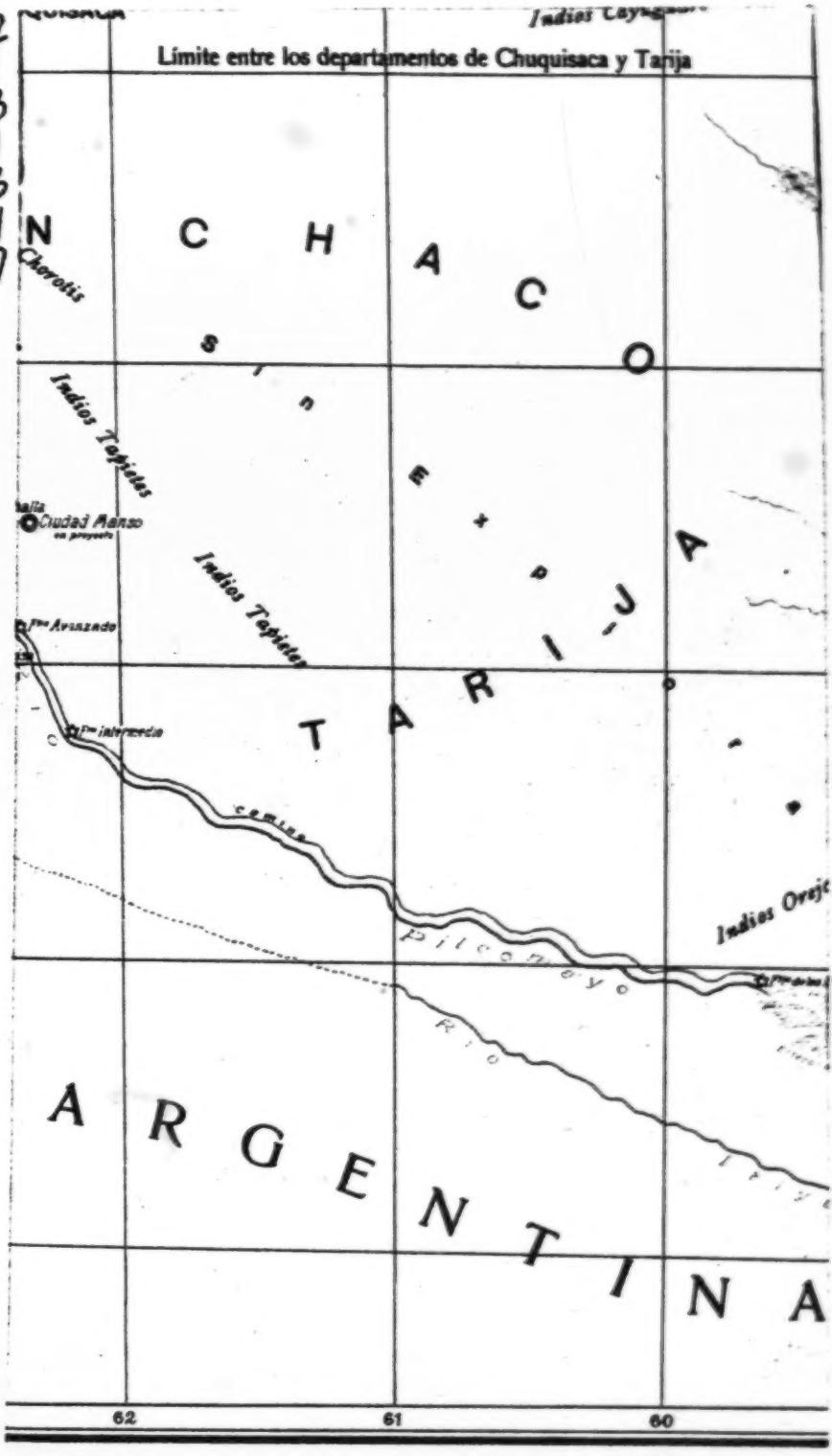

4: Nino--452 M-3 (1893-1911) 1912 SF10 Chiriguano SF10

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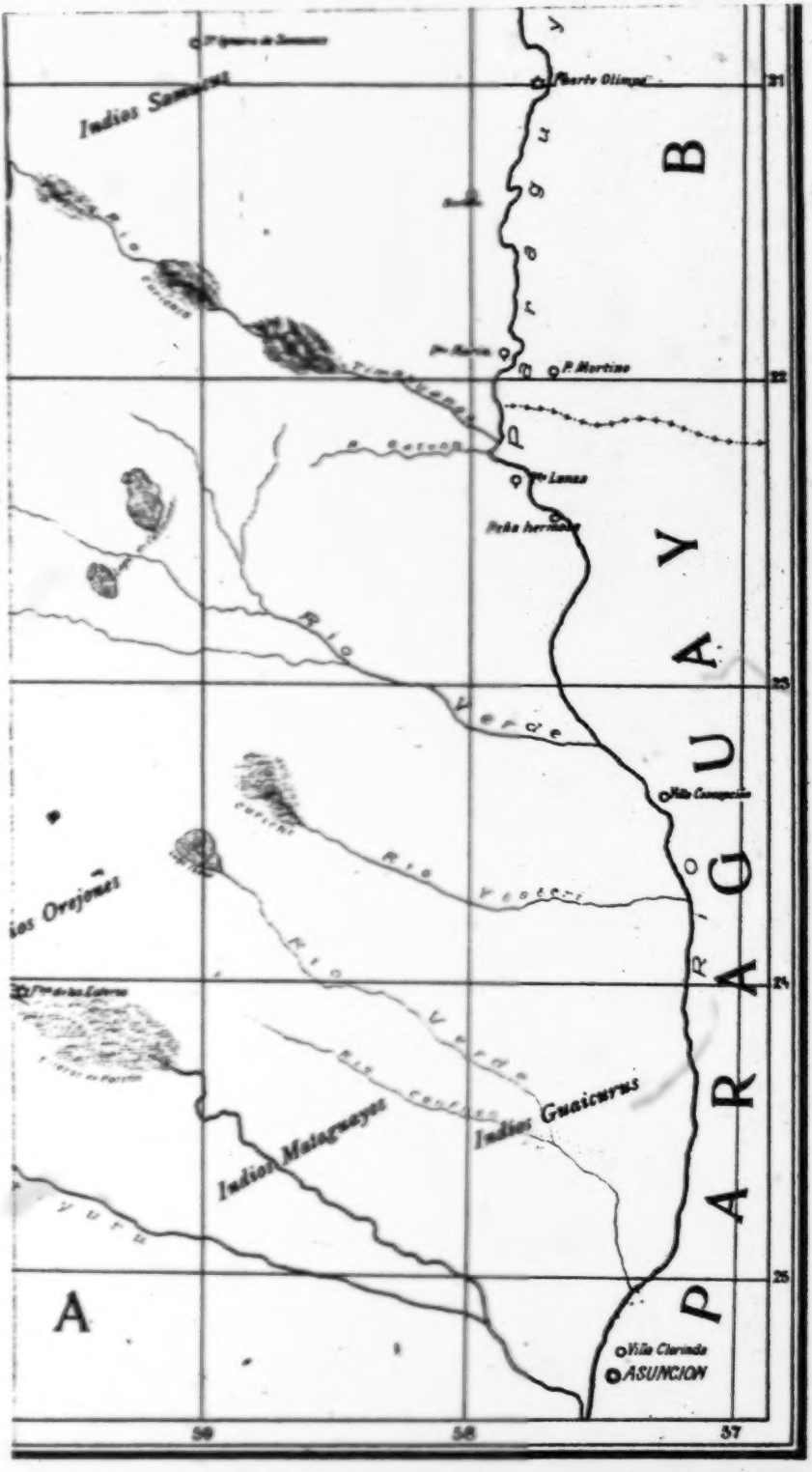


S:Nordenskiöld E-5,4 (1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chané SF8

Some Choroti live near Yacuiba. In nearly all of the Chiriguano territory there are Mestizos and Whites. There are also several large missionary stations in their territory. Some few Chiriguano live in the village of Sta Rosa to the north of Sta Cruz de la Sierra. Some Chiriguano who sought refuge in central Chaco after their last rebellion, live there still. They are the only tribe of Chiriguano-Indians who are quite independent of the Whites.

The country which is inhabited by the Chiriguano and partly by the Chané is a border land between the Andine mountains and the great plain of the Chaco. It is in the valleys between the outermost mountain ridges towards the Chaco and on the plain to the east of them that the Chiriguano and the Chané live. The land of the Chiriguano and Chané-Indians is not a real country of primeval forests. There are some great forests, but on the whole it is sparsely wooded, in places even very poorly wooded. The supply of water is the governing condition for settlement in the land of these Indians. It may be said that wherever there is access to water there the country is inhabited, at any rate as regards the region south of the Rio Grande, one of the great rivers that run through their territory. There need not be a great supply of water for the Indians to find the country inhabitable. All that is necessary is sufficient drinking-water for man and beast, as at Itatique and in the Caipipendi valley near Rio Parapiti.

The biggest rivers running through the territory of the Chiriguano and the Chané are the Rio Grande, the Rio Parapiti and above all the Rio Pilcomayo. The Rio Grande may now almost be considered the boundary river of these tribes towards the north, and is of but little importance to them. The Rio Parapiti is a strange river. While well supplied with water in the mountains it is almost shrinks to nothing in the plains during the dry season. During the rains it is very full of water and may be dangerous to ford. Fish are plentiful only in the Rio Pilcomayo, and we

Schweizerisches [illegible] (1900-1908, 1912) 1933
SF10 Chiriguano SF10
Chaco SF1

shall see that the methods of fishing differ somewhat in the different rivers. At the Rio Pilcomayo the Indians must always have found a good supply of food. As many Chiriguano live by very insignificant streams they never have the opportunity of fishing. The Chané all live in places where they are able to procure fish during some part of the year at least.

Big game is scarce in the land of the Chiriguano and Chané. Nor are these Indians keen huntsmen. One seldom sees game that has been killed by them in their huts. The great flocks of fat pigeons that settle in their fields are for the most part left unmolested.

As we shall see in the following the Chiriguano and Chané live mostly by tilling the ground. Owing to the comparative dryness of their land maize is cultivated more than anything else. It is the ease with which this plant can be grown here, that makes the land of the Chiriguano and Chané a good land to dwell in.

The fruit of the carob-tree (algarrobo) is the most important wild fruit. Probably no careful study has ever been made of the climatic conditions of the Chiriguano and Chané country. It is situated in the tropics, north of the tropic of Capricorn and the traveller there of course suffers more from heat than cold. In May and June especially, however, when there is a strong south wind, it is agreeable to have a well built house, warm clothes and a snug bed. The rains begin in December and leave off in April or May. It sometimes happens that there is little or no rain and then the crops are a failure. They are often destroyed by grasshoppers.

/152 cont./

earrings with real "diamonds," rings with "sapphires," or other fine things, which she could then show off at the next drinking bout.

There are always two villages in these mission stations, one for the heathens, one for the Christians. I myself always felt more comfortable in the former, and this not only because more fine, old things were to be collected there, but also because the people there were friendlier, more tactful, and more polite in their behavior. The mission children were importunate and impudent.

Near Macharetí there is a large basin-shaped valley through which flows a little brook that probably swells to a roaring river after a violent tropical rain and disappears in the wilderness of the Chaco. Quite near the mission it leaves the handsomely dissected mountains, where small petroleum springs trickle out everywhere in the crevices of the cliffs. Then it flows through a hilly landscape that gradually turns into the vast flat area of the Chaco. The vegetation in these regions is not very luxuriant. The woodland, when such is present, is sparse, low, shrubby, and monotonous. The fields seem to produce abundant harvests, the drought seldom too long. These regions are often devastated by huge swarms of locusts. I have seen these destructive animals cover the woodlands like large, reddish-brown clouds.

From Macharetí we went by way of Itatiqui, a very interesting Chiriguano village in an arid region, to the Río Parapití.

The latter comes from Pomabamba and Sauces, from the /153/ mountains of the Quichua /Quechua/ Indians. After it has left these, in the rainy season, it is a roaring stream overflowing its banks. In the dry season it carries little water. The Río Parapití also ends in the Chaco. During the rainy season it is lost in the swamps, in the dry season it disappears in the fine sand. If the Río Parapití parades on the maps, as the southernmost tributary of the Amazon River, this is only empty boasting on its part. The woodlands along the Río Parapití consist mostly of bushes and low, fine-leaved trees, caraguata, and cacti.

6: Nordenskiöld--6 I-5 (1908-1909) 1912 SF10 Chiriguano SF10
Tapiete SF13
Chané SF8

/153 cont./

In the dry season the wind heaps large dunes along the banks of the river. After it has left the mountains, it does not receive a tributary. The Río Parapití is very wide, but never deep. During the driest period its bed is transformed into a sand desert where the wind plays with the fine river sand. When it storms, the sand is swept across the bottom of the river. If one wishes to cross it on such days, one may perhaps not get his feet wet, but he must shield his eyes.

The Río Parapití is rich in fish, but the fish are tiny. The banks are quite fertile, but inasmuch as they are flooded during the rainy season, the harvests are easily lost. Often in the dry season everything is wasted by the scorching drought. The locusts, too, hawk about in these regions and leave behind in their own unappetizing bodies a poor substitute for what they have destroyed.

On the Río Parapití, high up in the mountains, live the Quichua Indians, then come the Chiriguano, beyond them, near the river, the Tapiete, also called Yanaygua, then the Chané, and finally, in the unknown wilderness, the Tsirebua Indians.

My first visit on the Río Parapití was paid to Father Carmelo, who had a small mission station there among the Chiriguano. I became very fond of this monk. /154/ He had such confidence-inspiring friendliness. He is one of the missionaries who are needed here, people who desire and are able to sacrifice themselves for others, who show an equally great friendship toward all.

I now continued along the Río Parapití to Itiyuvenda on the north bank of the river. The Tapiete live opposite Itiyuvenda. I shall later describe a visit that I made to them.

At Itiyuvenda I met the first Chané, or, as they are called here, Tapuy. I then visited most of their villages. I made the acquaintance especially of some of their marytollem, of whom Beriroyo, the nephew of the last great chief, Aringui, became my good friend.

From the lower Río Parapití I proceeded by way of Charagua, a village inhabited almost exclusively by whites, to the Caipipendi valley, where I stayed with the Chiriguano chief Tarairi.

/154 cont./

One might be surprised that a person would want to live in this treeless valley, where one finds only salty, dirty water, but in the Caipipendi valley one need not drink water, for here the maize yields magnificent harvests and there is never a shortage of maize beer. The inhabitants of the Caipipendi valley are wealthy, and if there is famine in other regions, the Indians come from afar to these kinsmen, in order to barter their valuables for maize.

For the collector, too, it is a magnificent valley. We found silver ornaments, silver bowls, finely carved musical instruments, and many other rare articles in this ethnographer's paradise. Stone axes, ruins, diggings /Grabfelder/ of various peoples prove that the Caipipendi valley has long been highly prized by the Indians.

The water has cut deeply into this valley. In the rainy season it probably rains there too.

From Caipipendi I returned over the mountains, through a /155/ valley famous for its hot springs and its beauty, to Charagua, to continue then along the Andes in the direction of Santa Cruz de la Sierra.

It was October, 1908. Not quite a year later, in July, 1909, I again visited the Chaco, after extensive river journeys far beyond, on the border of Brazil. In another book I shall describe these journeys on large, navigable rivers and through virgin forests whose luxuriant green is overpowering.

From Santa Cruz de la Sierra I returned, as was said, to the Chaco in July, 1909. I then traveled first of all by way of the Rio Grande to the Rio Parapiti, chiefly to visit my friend Barrayu.

The Rio Grande is the southernmost tributary of the Amazon River. It comes from the highest mountains of the Andes and flows past Sucre, a city that has long contended with the city of La Paz for the rank of capital of Bolivia. When it emerges from the mountains, it is a roaring, mighty river. Farther down it has an extremely changeable, very little known course. North of Santa Cruz de la Sierra the Rio Grande receives the Rio

/155 cont./

Piray and finally unites with the Rio Mamoré. A few Chiriguano live along this river, and savage Tsirakua and Siriono also rove about in the forests along it.

Between the Rio Grande and the Rio Parapiti there is a region with an extreme scarcity of water and largely covered with completely impenetrable underbrush and low scrub forest full of caraguata and cacti. This monotonous, dismal vegetation is interrupted here and there by hills and grassy plains.

Besides the savage Tsirakua Indians who make these thickets unsafe, one finds another curiosity here, namely the guanaco (Auchenia). It is altogether strange to find an animal like the guanaco, which one thinks of only in connection with the cold plateaus of the Andes or the /156/ pampas of Patagonia, often afflicted with frost, in this bush which is frequently scorched by droughts. It would be interesting to be able to determine whether this guanaco of the tropical forest is really the same as the one known from the colder regions. Intelligent whites with whom I have discussed this and who have seen both regard them, however, as the same species.

Having returned to the Rio Parapiti, I looked up Batirayu, with whom I had already become intimately acquainted in 1908 and who also speaks excellent Spanish.

With no other Indians with whom I became acquainted did I become as close as with Batirayu. He understood that I was collecting the old mementos out of an interest in his tribe. Batirayu did his best to explain to me the religious conceptions of his tribe. In the evening we used to sit in his room with a cigarette, and he told about olden times, sorcerers, chiefs, and spirits. Occasionally an old chief, Bóyra, also came, and from him I heard many charming Chané legends. We would sit until far into the night and chat by a flickering light that I had with me in order to take notes.

One would be very much mistaken if he were to believe that the conversations with these men were merely an interesting study. I felt comfortable with these fine, tactful, yes, why not, cultured human beings. It was genuinely refreshing after coming from the often vulgar, empty whites.

/157 cont./ One old woman who was supposed to know Chané very well said she would teach me after she had reached the realm of the dead. Since the Indians in this happy place are not bothered by whites, and not by ethnographers either, the promise of the old woman was not very friendly.

The Chané use their old language for many expressions that are abusive, for example, karitimisôyti, which they translate as son of a w---e. An invitation to coitus is called pocône. There are also songs in their /158/ old language, for example, siparakinânoyé, siparakinânoyé, siparakinânoyé, tonéya, tonéya, tonéya, which they did not know how to translate.

From the Rio Parapiti I again visited the Chiriguano chief Taruiri in the Caipipendi valley, where I sought to buy as many old ornaments and other valuables as possible. Besides Taruiri I also visited another chief, Yumbay, an old worthy who was always embracing me and saying: "I am Yumbay." /Fig. 77 appears here./ "Yes, the great, mighty Yumbay," I chimed in, which made the poor reduced fellow feel very flattered.

From the Caipipendi valley I went by way of Pipi to the mission at Ivu. This lies in an arid, lonely region with little water, near several huge mountains, and the life there must be dreadful. When smallpox was very prevalent in the region, Father Bernardino successfully prevented the disease from spreading into the mission by vaccinating all the Indians living at the place. Father Bernardino is a truly unselfish human being, a genuine missionary. As a result of the vaccination, no one in Ivu died of smallpox, whereas the sinister disease raged frightfully among the whites a few miles from the station. It almost served them right. If anyone died of smallpox, the corpse was laid on a table decorated with paper flowers and a crucifix. Around this the other swine would get drunk and /159/ continue to drink obligos (1) until they were finally lying on the table.

1. If a person drinks obligo with another, the latter must drink up.

/159 cont./
In the village of Cuevo alone 60 out of 200 persons died within a short time. I visited the 140. They were as gay as ever. Spirits and beer were consumed in quantities.

Father Bernardino was never given credit for this work, but rather the medicine men, who had bewitched the sickness so that it would not come to Ivu. The white colonists, too, occasionally had the medicine men come in order to /Fig. 78 appears here/ drive away the sickness. They did not believe in the vaccine either.

With Ivu as the starting point, I made a trip into the

Fig. 77. Clay vessel made by the wife of the Chiriguano chief Maringay. 1/6.

Igüembe valley, in order to visit the Chiriguano chief Maringay. It was a charming ride on horseback up on the high crests and down into deep valleys, through an often grandiose, colorful landscape. These valleys are poor in forests. Only in a well-protected ravine in which a brook trickles forth is the vegetation luxuriant.

I soon became very good friends with old Maringay. The old man was conservative, clung to the old customs, and felt that the Indians should be on good terms with the whites, but should preserve their old habits and customs unchanged. His village was extraordinarily interesting and very rich in old, fine things.

/159 cont./
things. The ceramics /160/ which I found there belong among the very best that I saw among these Indians (Figs. 77 and 78).

From Maringay I returned to Ivu by way of the mission station of Santa Rosa. It has a wonderful location. Like an old fortress, it is built on a narrow hill. Below it, in long rows, lie the grayish-brown Chiriguano huts surrounded by low woods of Mimosaceae, cacti, small algorrobas, and other fine-leaved trees. This woodland is seldom so dense than one cannot easily get out of it without a bush knife. When I was in Santa Rosa,

Fig. 78. Clay vessel made by the wife of the Chiriguano chief Maringay. 1/7.

it was the dry season and everything was burned up. Here too, however, rain probably entices the green out of the dry earth. Sometimes the rain is so long in coming, however, that the Indians do not get any maize and that means -- hunger.

From Santa Rosa one looks far out over the mountains and across the great plain of Boyuovis, over the country that was the native land of the Chiriguano, where, at Curuyuqui, they fought their last battle with the Christians, who assume the right to rob all weaker peoples.

After my excursion to Maringay I left the land of the Chiriguano and Chané and paid my second visit, already described in this book, to the Choroti and Ashluslay.

/160 cont./

The region settled by the Chiriguano and Chané Indians is really very extensive. It is varied in nature, from luxuriant virgin forests to extremely arid valleys and plains poor in vegetation. It is in part very mountainous, but the Chiriguano and Chané are not mountain people. They stay down in the valleys and do not climb up to the peaks and plateaus, like the Quichua Indians.

Animal life in these regions is poor, in fact, very poor. A hunting people could never live there. Now and then a roebuck, a wild pig, a few ostriches, that is all one sees in the way of big game. Bird life, too, is very poor. /161/ The number of lakes is very small, and they are no larger than what we would call pools in Europe. On the Rio Parapiti one sees quite a large number of white egrets (1), famous for

1. Ardea.

their valuable feathers. With regard to wood fowl, only the chicken called "pavas" (2) contributes to the diet. Occasionally

2. Penelope.

one sees a large-billed "toucan" (3). Sleek pigeons, fattened

3. Rhamphastus.

on maize, often live in masses in the fields of the Indians. In the Rio Pilcomayo there is a great abundance of fish; in the little rivers the fish are small and poor. The Indians who live in these regions have to be farmers, and they are maize farmers to the highest degree. For them maize is food, drink, pleasure, everything!

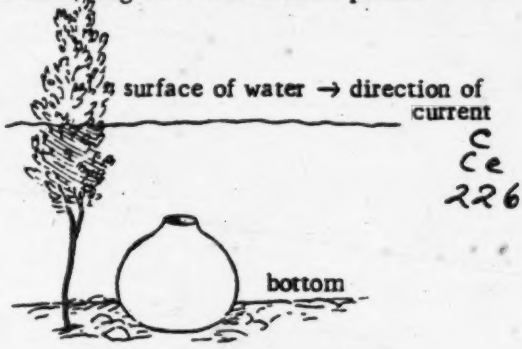
I have no adventures to report from among these Indians. Everyone may travel unharmed among them. The greatest sorrow of the ethnographer is that he is unable to collect all the interesting and old things that he sees there. One cannot take everything home.

/185 cont./ Ee 226

Another method of fishing often used in the aforementioned river is to dam up longish pools in the sand, in which fish gather. After the water is emptied out of the pools, the fish are caught. Sometimes the pond is made to terminate in a channel closed off with a scoop net /Ketscher/, from which the fish cannot escape. Ee

All the fishing that I saw on the Rio Itiyuro was done during the dry season, on hot, sunny days. [132]

On the upper Rio Pilcomayo the Chiriguano fish with fishhooks obtained from the whites, with nets similar to the dip nets of the Choroti, though smaller, and by shooting the fish with bow and arrow. The arrows used for fishing have two or more points. C 226 [197] [411]



Ee 226

Fig. 90. Fishing with calabash. Rio Itiyuro.

On the Rio Parapiti I saw Chané and Chiriguano fishing with a net of the type illustrated here (Fig. 91). In shooting fish, the Chiriguano there use arrows with many fine points. C [411]

In these last-named rivers the men always fish in deeper water with nets and with bow and arrow, whereas the women are content to catch small fish where the water is dammed when the river is half dry. Ee

Not infrequently the Indians undertake long journeys in order to fish. Thus, the Chané sometimes during the /186/ dry season visit the swamps "Madrejones" in which the Rio Parapiti disappears. 226 484 [33] ●

Ce 102 103 131 133
● 133 361
N Ci 102 131 133

6: Nordenskiöld--156 E-5 (1908-1909) 1912 SF10 Chiriguano SF/0●
Mataco ST 7
Chorotí SK6
Chané SF1

Map sketch showing the distribution of the Indian tribes in the border areas of Bolivia and Argentina

- Mission station
- Military post
- Villages inhabited by whites
- Indians permanently settled
- Indians not fully settled
- Route of journey
- Boundaries
- Larger towns

[End Map(A)]

C: Nordenskiöld--157 E-5 (1908-1909) 1912 SF10 Chiriguano SF10
Mataco SF 7
Chorote SF 8
Chané SF 8

C 102 103 131 133 361
M 102 131 133

The Chiriguano inhabit the part of the Andean region, bordering on the Chaco, that roughly extends from the 18th to the 22nd degree of S. latitude. Within this region there is also found another tribe, viz., the Chané. These two tribes do not occupy each a territory of its own, but Chiriguano as well as Chané villages are found throughout the whole district thus jointly inhabited by them. No enmity exists nowadays between these culturally allied tribes. After the last great Indian rebellion against the whites (in 1890), a small portion of the Chiriguano tribe moved away into the interior of Gran Chaco, where it is believed that they are still remaining.

The western Chiriguano country, in which part the majority of the tribe is living, consists mainly of partly forest-clad mountain ranges, flanking wooded (fig. 187) or grass-grown valleys and small plains. It is a poorly watered country, but it mostly gives good crops, particularly gourd plants and maize. The climate is tropical, but in the higher parts the heat is not especially trying, except during the hottest season.

Although the Chiriguano and the Chané are on much the same level of material culture, they do not, however, belong to the same racial group, the Chiriguano being counted with the Guarani group, whilst the Chané are Arawak. The Chiriguano, according to Matienzo, took possession of their present country in the beginning of the 16th century, when a portion of the original inhabitants emigrated and settled in the Tarija valley.[1] Possibly the subjugated Indians belonged to the Chané tribe. In later times this tribe has adopted the language of the Chiriguano, which is Guarani. Whence the Chiriguano originally came is not known, but it may be taken as probable that, formerly, this tribe inhabited the lower reaches of Rio Parapiti.[2] The name of Chiriguano (quichua), which means »dirt people» was given them by the vainglorious Incas, who despised the Chiriguano people, affecting to look upon them as barbarians. The word »guano» is the name for the well-known bird manure-found on the coast of Peru and Chile. It seems however unfair indeed that the Chiriguano, who, in contradistinction to the Puna and Chaco Indians, are scrupulously cleanly, should suffer from such a misleading and discreditable tribal name.

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[1] de Matienzo (1), p. 150. Nordenskiöld (16).
[2] Nordenskiöld (18), p. 156.

7:Rosen E-5 (1901-1902) 1924 SF10 Chiriguano SF10

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137

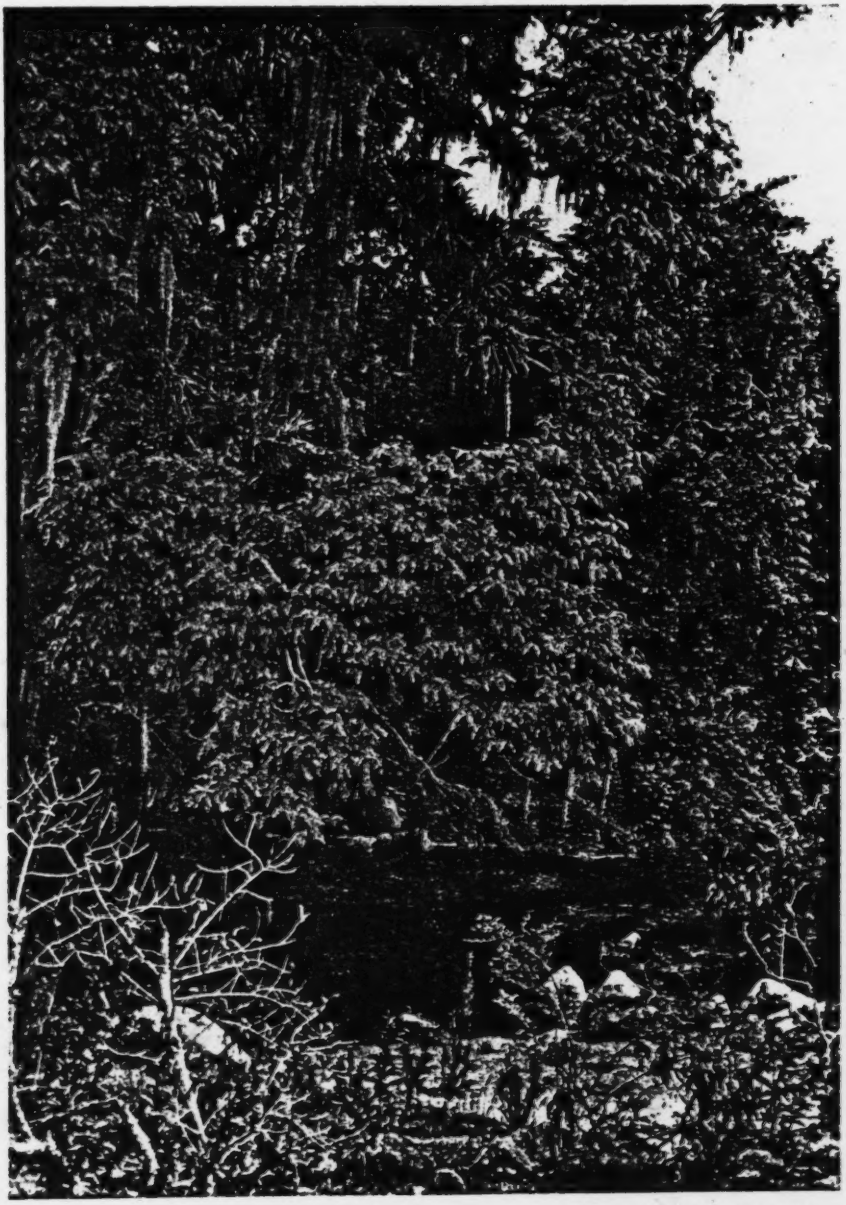

Fig. 187. Stream flowing through primeval forest. On the branches of the acacia in the middle distance there can be seen an epiphytic plant (Tillandsia usneoides) and rows of Bromeliacea. District of San Luis. Bolivia. Photo. E. v. R.

342 placed close together and fastened with withies lashed on horizontally (figs. 189 and 190), or of branches woven together and daubed with clay (fig. 191). The roof, the construction of which is apparent from fig. 217, is thatched with grass. This is an especially interesting *method of roof-construction, used in Peru already in the pre-Columbian period,* a fact plainly evident from an ancient Peruvian vase-painting[1] (fig. 193). The walls and the roof are supported by a hut frame consisting of poles (fig. 217).

●133
342
343

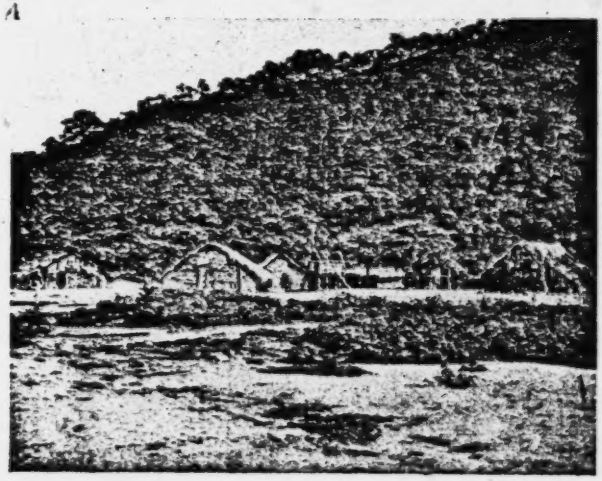

Fig. 188. Part of a Chiriguano village. Two small pile-buildings, used as maize-barns can be seen between the huts. Ibitibi. Bolivia. Photo. E. v. R.

343 The granaries for storing maize are always built on pole supports 417 (figs. 188 and 192). Fig. 191 shows a step-ladder leaning against a tree. [322] Step-ladders of this kind, usually hewn out of a single piece of wood, are used by the Chiriguano as means of access to these pole-supported granaries.

174 Baron E. Nordenskiöld, who has made a valuable analysis of the distribution 342 of pile-buildings in South America[2], considers that when pile-buildings occur among a tribe inhabiting a region not exposed to inundations, then the idea of constructing buildings raised on piles has generally originated at the time when the tribe inhabited some other region, either a swamp,

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[1] Joyce (1), fig. 13.
[2] Nordenskiöld (12), pp. 3—8.

1 [see cat. 116, P. 215 -- Analyst]
2 [see cat. 116, p 195 - - An.]

:Rosen E-5 (1901-1902) 1924 SF10 Chiriguano SF10

Fig. 189. Woman at a cooking-fire in front of her hut. In the foreground a gourd-patch; to the right an open cooking shed, the roof of which was used as a rough pantry. Chiriguano. San Luis. Bolivia. Photo. E. v. K.

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8: Schmidt--8 E-5 (1935) 1938 SF10 Chiriguano SF10
Chane SF8
Izozo

Plate I

C
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133

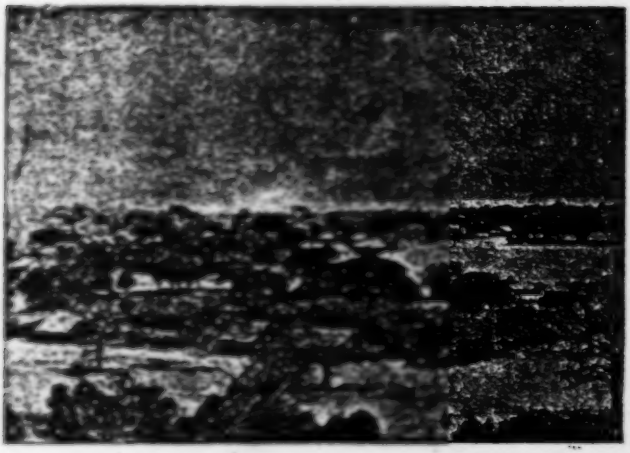

Fig. 1
(I. C. 353) -- Machareti, a Chiriguano town.

Ce
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114

Fig. 2
(I.C. 251) -- Izozó in Toledo, with Paraguayan soldiers and the author.